

4. (bsDRA speaks) " Here I am,
 worshipper, be-
 hold me here ; I overpower all beings by
 my might ;
 the offerers of sacrifice magnify me by
 their praises ;
 I, the shatterer, shatter the worlds.

5. ^{ci} When the lovers of sacrifice
 ascended to me
 sitting alone on the back¹ of my \7ell-loved
 (firma-
 ment), then my mirid verily proclaimed to
 my heart,

⁶ my friends with their children are crying
 to me.' ^{2j}

8. Verily all those deeds of thine[^]
 MAGHAVAX, are
 to be proclaimed, which thou hast
 achieved for him
 who offers libations in the sacrifices ; that
 wealth of
 PABAVAT² collected by many,³ thou hast
 opened to
 SABABHA, the kinsman of the *liishi*,

7. Haste now severally forward; he is
 not here
 who stopped your way, — has not LSDBA
 let fall his
 thunderbolt in the very vitals of that
 enemy ? ⁴

¹ *Haryatasya prisjithe* is explained by the Scliol. as
Rdntasya
antar&sltasyaprishthe. Cf. Plato, Phaedrus,
dmr^rov Qupavov

² Sayana only adds " a certain enemy so called."
Pdrdvata
 probably means " brought. from afar."

³ Sayana takes *puru-sainlltritatti* adverbially (but
 perhaps only
 as an alternative rendering, see var. lect.) ;
^{£f}th.at wealth of
 Piiravat thou hast opened to Sarabha, so that it
now is collected
 by many." He only adds that Sarabha was a
 Eishi.

⁴ I have ventured to give an independent version
of this vci*ff^k,
as I do not quite understand Sayana's Common t.
He apparently
reads 722" for the *na* of rho second line, and seems
to explain the
verse : "the enemy who was running forward
and stayed not
apart and did not hinder you, — India has its own
>nyaj)iiiataf h: ^
bolt in the vitals of that enemy."